

Concordia Historical Institute Quarterly

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No. 2

Two Rare Antiquities of Unique Interest.

Just as the copy for this issue of the QUARTERLY was being prepared for the printer, we received two documents of no little historical interest from the Rev. R. Meyer, pastor of Trinity Church in St. Louis, the mother church of our Synod. The first is the order of service at the dedication of Trinity Church, St. Louis, December 4, 1842; the second, a leaflet containing two hymns used at the dedication of our first seminary and college building here in St. Louis, June 11, 1850.

As we believe these two occasions to be of no little importance in the history of our Synod, we are reproducing both documents in this issue.

When our Saxon "Pilgrim Fathers" arrived in St. Louis, the majority, after a brief stay in that city, journeyed down to Perry County. A small group, however, remained, and the Rev. O. H. Walther, elder brother of C. F. W. Walther, became the pastor of these people. Upon his untimely death, January 21, 1841, the congregation called the Rev. C. F. W. Walther as their pastor. The younger Walther entered upon his duties on Jubilate Sunday the same year.

Up to this time the Saxon immigrants had been worshipping in Christ Episcopal Church, the doors of which had been hospitably opened to them soon after their arrival. With C. F. W. Walther's pastorate the congregation began to make rapid strides forward. In January, 1842, the resolution was passed to purchase the necessary ground and to erect a church-building. This simple structure (50×55 feet), with a basement to house the parish school, in charge of Candidate J. F. Buenger and erected at a cost of \$4,120, was dedicated on the Second Sunday in Advent, in the same year. Pastor Walther preached the dedicatory sermon in the morning

service, during which Holy Communion was also administered. Two children were baptized toward the close of the service, one of whom was the eldest daughter of Pastor Walther, who later in life became the wife of Pastor St. Keyl.

The afternoon service was evidently a "children's service," in which a catechization was held after the sermon.

The printed order of service follows: —

Ordnung des Gottesdienstes

beider

DOM. II. ADV., den 4ten December 1842,

zu vollziehenden Einweihung

der Dreieinigkeits-Kirche

der deutschen evangelisch = lutherischen Gemeinde ungeänderter
Augsburgischer Confession

in

St. Louis, Mo.

Vormittagsgottesdienst.

Anfang: Früh 9 Uhr.

1. Gesang. Kyrie 2c.
„Ehre sei Gott in der Höhe!“
2. = = Allein Gott in der Höh' sei Ehr' 2c.
Prästation.
Verlesung: II. Chron. 5.
3. Dreifaltig — heilig — großer Gott!
Schau doch von deiner Höhe,
Wie hier vor dir, Herr Zebaoth,
Dein armes Häuflein stehe:
Merk auf das Seufzen und Gebet,
Das wir von dieser heil'gen Statt
Vor deinen Thron dir bringen.

(Dann folgen die übrigen acht Verse dieses Liedes.)

Verlesung: Psalm 84

4. Gesang. Wir glauben all' an einen Gott 2c.
Predigt.
5. = Nun bitten wir den heiligen Geist 2c.
6. = Chorgesang. Text: I. Moſe 28, 17.
Beichtrede.

7. = Schaffe in mir, Gott 2c.
Consecration.
8. = Schmücke dich, o liebe Seele 2c.
Collette und Segen.
Taufe.
9. = Nun danket alle Gott 2c. B. 3.

Nachmittagsgottesdienst.

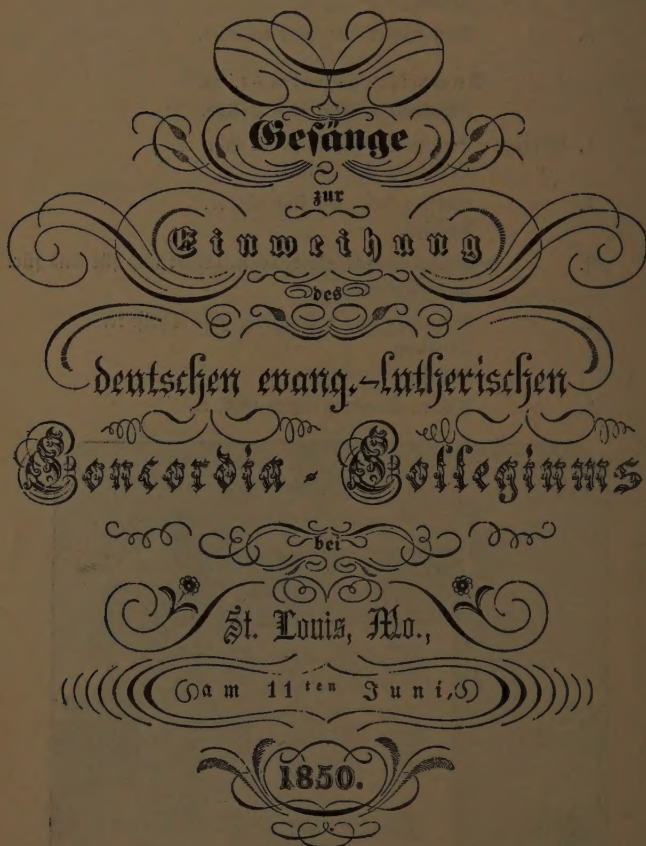
Anfang Nachmittags 2 Uhr.

1. Gesang: Ein' feste Burg ist unser Gott 2c.
Verlesung der Epistel.
2. = Liebster Jesu, wir sind hier 2c.
Predigt.
3. = Kinder allein: Herr, Gott, erhalt uns für und für.
Catechisation.
4. = Wie schön ist's doch, Herr, Jesu Christ 2c.
Trauung.
Collette und Segen.
5. = Unsern Ausgang segne Gott 2c.



The First Concordia in St. Louis.
Dedicated in 1850.

Exactly seven years, six months, and seven days later the dedication of our first college and seminary in St. Louis was celebrated. The newly organized Synod of Missouri, Ohio, and Other States had resolved to move the institution from Perry County to St. Louis. The Lutherans of this



city had donated two acres of land and \$2,000 in cash for this purpose. The corner-stone laying took place on November 8, 1849, and the solemn dedication followed on June 11, 1850. Evidently no formal order of service for this occasion had been printed, but simply a four-page leaflet, containing two hymns. We are giving an exact reproduction of the title-page.

The German dedicatory address was delivered by the Rev. F. C. D. Wyneken. A German dedicatory hymn, especially composed by the Rev. Herman Fick, was sung by the assembly. This hymn is printed on page 3 of the leaflet (page 2 is blank) as follows: —

Mel.: *Wachet auf, ruft uns.*
 Jauchzt dem Herrn, ihr Völker alle!
 O Deutsche, preist mit frohem Schalle
 Den großen GOTT im Himmelsthron!
 Der mit Gnad' und Heil uns zieret,
 Zur sel'gen Freiheit uns geführet
 Durch Luther, Deutschlands besten Sohn,
 Des reinen GOTTES = Lehr'
 Vergehet nimmermehr.
 Hallelujah!
 Immanuel!
 Dein Israel,
 Es freut sich Dein von ganzer Seel'.

Dankt dem Herrn für Seine Treue,
 Daß er uns Deutschen jezt aufs neue
 Geschenkt Sein theuer werthes Wort.
 Dir allein sei Ruhm und Ehre,
 Herr, daß zur Schule reiner Lehre
 Wir heute weihen diesen Ort.
 Halt ihn in Deinem Schutz
 Vor aller Feinde Trug.
 Laß gelingen,
 Daß stark und schön
 Von diesen Höhn
 In alles Land die Wahrheit tön'.

GOTTES GOTT, du woll'st hier rüsten
 In großen Schaar'n Evangelisten
 Mit Weisheit, Freudigkeit und Kraft.
 Segne hier der Lehrer Mühen
 Und laß durch ihren Fleiß erblühen
 Ein Eden heil'ger Wissenschaft,
 Daß unsern Kindern auch
 Dein Wort in rechtem Brauch
 Wird' erhalten.
 Sei hier stets nah!
 Concordia!

GOTT segne Dich, ja, Amen, ja!

Hermann Fick.

The Rev. C. F. W. Walther then delivered a Latin address, and the professors, pastors, and students present sang Luther's "Ein' feste Burg" in Latin (printed on the last page of the leaflet).

We might add that the Rev. G. A. Schieferdecker then addressed the Young Men's Society of Trinity Church, which had been organized for the purpose of supporting indigent students.

On the following day solemn academic exercises were conducted, with addresses by Professor Goenner (Latin) and Student O. Eissfeldt (German).

W. G. P.

The Early History of Lutheranism in Illinois.

By REV. E. BIEGENER, St. Louis, Mo.

The first settlement of Lutherans in Illinois was made in Union County, in the southern part of the State, as early as 1817, by four families from North Carolina, named Randlemann, Viller, Cobble, and Casper. Others soon followed, and in a few years there was quite a colony of Lutherans in that county. A little later, in 1818, Jacob Cress and several other young men, likewise from North Carolina, settled in Montgomery County, at what is now Hillsboro, and soon other Lutherans flocked into this county. These people, though they came from North Carolina, were really the descendants of Pennsylvania Germans; for large numbers of Germans from Pennsylvania had immigrated into the valleys of Virginia and into North Carolina, even before the Revolutionary War, so that whole counties were filled by them. The first Lutheran church built in Illinois was erected in 1823 in Union County, some five miles to the east of Jonesboro, and was called St. John's Church. It was built of logs, not unlike the log cabins of the pioneers.

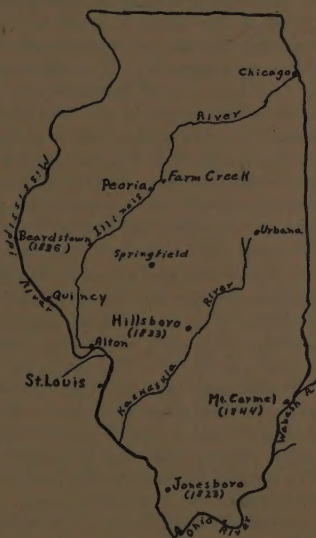
The first Lutheran minister to have set foot on Illinois soil, as far as can be ascertained, was the Rev. Daniel Walcher. He was a licentiate of the North Carolina Synod and made a visit to Illinois in the summer of 1825. He visited the settlement in Union County, preaching to the people in the German language and baptizing their children. He traveled the whole way from North Carolina and back again on horseback. One night he narrowly escaped being devoured by wolves. The only way he kept them off was by gathering sticks and keeping a large fire burning all night.

However, the real pioneer of Lutheranism in Illinois, especially in the southern part, was Rev. Daniel Scherer, also from North Carolina. He was a true and warm-hearted Lutheran and an able preacher in both the German and English languages and a most faithful and self-denying workman in the vineyard of the Lord. He first made a visit to Illinois and, in 1832, removed to Hillsboro with his family, becoming the pastor of the new Lutheran congregation which he organized there. The next year he built a good-sized frame church. Rev. Scherer did an immense amount of missionary work. He traveled extensively, passing many times over nearly the whole of Central and Southern Illinois, in summer and winter, through heat and cold, mud and dust, rain and snow, always on horseback, with his saddle-bags, visiting every neighborhood where he could learn that any of our scattered people lived, preaching the Gospel of Christ to them, baptizing their children, encouraging and comforting them. He organized many churches and, by visiting them often on his long missionary tours, kept them alive until pastors could be procured for them. He brought with him to the State considerable means, but, falling into the hands of sharpers, he lost most of his property and spent his declining days in reduced circumstances. After twelve years of such labors, in 1844, he accepted a call to two small congregations, in Wabash County, one at Mount Carmel, the other twelve miles to the north on Jordan Creek. Here a colony of Pennsylvanians had settled. He re-organized the churches and in 1846 undertook a great collection tour into

North Carolina, Virginia, Maryland, and parts of Pennsylvania to obtain means for building a church at Mount Carmel, which was dedicated in 1850. He labored here with great faithfulness and self-denial for seven years and a half. On Sunday, April 4, 1852, he preached as usual, being apparently in good health. At midnight his wife was awakened by his hard breathing and aroused the family just in time to see him close his eyes in death. Heart disease, probably, ended his useful life. He was in his sixty-second year and left a wife and eight children to mourn his loss. He was buried in the cemetery at Mount Carmel, and a humble stone, erected by the Synod of Illinois, marks the spot where his mortal remains repose.

We must now turn back in our narrative to notice a number of things that transpired in previous years. In the early part of 1836 the Rev. C. F. Heyer, pioneer home missionary of the Pennsylvania Ministerium, who later became the first American Lutheran missionary in foreign fields, made a missionary tour through the southern part of Illinois, preaching for the Lutherans in Wabash County a number of times. A little later in the same year the Rev. H. Haverstick labored here for several months, long enough to instruct a class of catechumens at Jordan Creek, who were confirmed when Heyer returned from his tour farther west. However, both these men, soon after, returned to the East and left the little flock which they had gathered in Wabash County in the midst of

wolves, to help themselves as best they could. Their history, for several years afterwards, until the time that Scherer took charge of them, is sad enough and may serve as a sorrowful picture of the manner in which, in too many instances, we have been conducting our missionary operations. Soon after the departure of Heyer and Haverstick others came and played havoc with the congregations, especially one Mr. Bertols, a German, who persuaded the people that it was very dangerous to have anything to do with either the Lutheran or the German Reformed Church, and especially with synods. He proposed a new constitution for the congregation at Mount Carmel, the first article of which reads as follows: "All party matters and human laws are hereby set aside, and no one shall be excluded from Baptism and the Lord's Supper." Bertols left the place before the end of the year and is said to have preached later on at Peoria and at Long Point, in Mason County, where he died.



Early Lutheran Settlements in Illinois.

Afterwards a Pastor Lauer preached here for a while, then the Rev. Mr. Hennig, of the Synod of the West, who afterwards united with the Presbyterians. In the mean time the Albrights (*Albrechtsbrueder*) commenced operations at Mount Carmel and collected little congregations, both here and at Jordan Creek, made up almost entirely of Lutheran material. All this happened before the time of Scherer and is a humiliating commentary on the manner in which the sheep were left to be devoured and scattered in the West.

In the fall of 1836 the Rev. Ezra Keller, founder and first president of Wittenberg College at Springfield, O., was sent to the West by the Synod of Pennsylvania, as an exploring missionary. In his report to the venerable fathers and brethren of the Pennsylvania Synod he made the following suggestion: "I would now, in conclusion, beg leave to suggest to your body not to assign to your future missionary so large a field of labor. The people in the West have been imposed upon by unworthy men. This has made them suspicious of strangers; and every man who comes among them, however good his credentials, must remain some time before he can secure their confidence. A man who has three States to traverse, cannot stay long in one place; he cannot become acquainted with the character and wants of the people; and though he may preach the truth faithfully, the impression seems evanescent."

Keller was sent to make this exploring missionary tour through the immense prairies of Illinois, in the midst of winter. He made the following note of one of these dreadful rides on an Illinois prairie, on the first day of January, 1837: "In company with another gentleman I crossed a prairie seven miles in extent, near Urbana, Champaign County, Illinois. We were both near freezing. It was a gloomy hour; I felt sick at my stomach; had great difficulties in breathing; was very chilly and drowsy and yet I was afraid to yield to sleep. We could see nothing but the canopy above, bounding in immense distance, the grassy plain beneath. We spurred our horses. My companion, fortunately, had with him a vial of the decoction of cayenne pepper. We drank its contents, and, perhaps, owe our deliverance to it. At length we reached the forest and found a house and a blazing fire to shelter and protect us. Here, with a grateful heart, I offered up thanksgiving unto the Lord." Yet, even under these terrible circumstances, Keller crossed the entire State from east to west and visited many settlements of Lutherans, preaching to them, baptizing their children, and administering the Lord's Supper at several places. We find him at Peoria and, seven miles north of Peoria, at Farm Creek, then twenty miles south of Peoria, on the Mackinac (fourteen miles farther north, at Blue Creek), where the excessive cold kept him in one neighborhood for two weeks. After that we find him still farther south, on the Illinois River, at Beardstown. Already then there was a large German community here, and the Rev. W. Bolenius, a German and a Gettysburg Seminary graduate, had settled in July, 1836, when he organized two congregations, out of one of which the present Lutheran Church of Beardstown subsequently grew. The poor man suffered immensely here, and it may truly be said that his family and finally he himself perished from hunger, exposure, and the fevers prevailing in that climate.

Keller spent a Sunday here. He speaks of the abounding wickedness, for on the Lord's Day that he remained in Beardstown, four hundred hogs were slaughtered. From there he went to Quincy, of which place he writes as follows: "This town and its vicinity have about sixty families of European Germans, mostly Protestants. They are like most others in the West, entirely destitute of the Gospel ordinances, though they are a people who rightly appreciate and value the privileges of religion and greatly desire the means of grace. With the people of Quincy I spent ten days, visiting most families, preaching six times, and baptizing four children." After this Keller went to Alton and St. Louis and soon returned to the East. In the fall of 1835 the Synod of the West was formed at Louisville, Ky., and the Rev. J. Crigler was chosen its first president. Father Scherer was one of its first members, and the only one from Illinois. Its geographical boundary was Western Ohio, Kentucky, Tennessee, Indiana, Illinois, Missouri, Iowa, and as far west and north as you please. The Rev. E. B. Olmstead, a Gettysburg Seminary graduate, was licensed by the synod in 1838 and became pastor of St. John's Church near Jonesboro, Ill., and was the second member of this synod from Illinois. Later on this gentleman left his mother Church, in which he had been reared and educated, and united with the Presbyterians. — In 1839 the Synod of the West held its fifth annual meeting in Hillsboro, Ill., which was the first ecclesiastical meeting of the Lutheran Church ever held in this State, and it was regarded as an event of great interest and importance. The only Lutheran ministers then in Illinois and connected with this Synod were the Revs. D. Scherer, of Hillsboro, and E. B. Olmstead, of Jonesboro. The Rev. W. Bolenius, of Beardstown, was connected with the West Pennsylvania Synod. Besides these three it is likely that there was then no other Lutheran minister in the State, English, German, Scandinavian, or of any other language or nation. There were then only three Lutheran houses of worship in the State, namely, a log church in Union County, a frame church in Montgomery County, at Hillsboro, and the little brick chapel at Jordan's Creek, in Wabash County. There were several other little congregations worshipping in schoolhouses, and the entire membership of all the Lutheran churches in Illinois was then probably not over three hundred. This was in 1839, just about the time of the Saxon immigration in Perry County, Mo.

Reference: The Evangelical Review.

Data taken from an address by S. W. Harkey, D. D., president of Illinois State University, before the Historical Society, during the convention of the General Synod at Fort Wayne, Ind., May, 1866. — *N. B.* The Lutheran Historical Society was organized in 1848. The object of this society was to collect all Lutheran publications in the United States and all documents pertaining to the history of our Church. They were preserved in the library of the theological seminary at Gettysburg, Pa.

WIN a member for Concordia Historical Institute and thus help us preserve the historical antiquities of our Church.

* * *

A MEMBERSHIP in our Institute makes an appreciated gift to your pastor or teacher.

Early Lutherans and Lutheran Churches in America.

I. Earliest Known Traces of Lutherans in the Western World.

By KARL KRETZMANN, Orange, N. J.

2. "Lutherans" in Florida, 1564.

About the time when Luther was rediscovering the "Fountain of Living Waters" in the Word of God and a new Easter Day was dawning for Christendom, Ponce de Leon thought he had discovered the "Fountain of Youth" on Easter Day, 1513, when he landed on the eastern coast of Florida.

It is in Florida that we find the first traces of Lutheranism within the present boundaries of the United States. It is true that with our present confessional standards we would hardly classify as Lutherans those Frenchmen who in those early days contended with the Spaniards for the possession of the southeastern corner of the United States, just as little as we would grant the right of the Lutheran label to some who claim it to-day. But at that time they were so designated by their enemies; and it was because they proudly admitted that they were "Lutherans" that their martyr blood stained the sandy shores of Florida. Besides, about the middle of the sixteenth century the line of demarcation between the Reformed and the Lutherans had not yet forced itself upon the vision of men. That is why the annals of Florida and many histories of America still refer to the early French settlers as Lutherans. We would classify them as Huguenots.

The Reformation movement in France received its earliest impetus not from Geneva, but from Wittenberg. As elsewhere, the followers of Luther were persecuted with fire and sword. Soon after Luther's death Admiral Coligny endeavored to provide a haven of refuge for his co-religionists in the new world beyond the seas. An expedition of two vessels set out in February, 1562, under Jean Ribault, reaching Florida at the mouth of the St. John's River on May 1. Ribault called the stream the River of May and "erected a monument of stone, on which were engraved the arms of France, it being placed, it is said, within the said river and not far from the mouth thereof, upon a little sandy knap." (Fairbanks, *History of Florida*, p. 93.) At first a settlement was made at Port Royal (only about twenty miles east of the place where, in 1734, the Lutheran Salzburger founded their settlement) under Captain Albert. Their provisions having given out, the men tried to return to France in a frail vessel built by themselves with the help of some Indians. Fortunately they were rescued by some Englishmen.

A second expedition, under Rene de Laudonniere, landed June 22, 1564, and built Fort Caroline on the River May. This, too, was about to be abandoned in despair, when Jean Ribault arrived from France, August 29, 1565, with reinforcements of six hundred persons in seven vessels. However, on the day before, St. Augustine's Day, a Spanish squadron of thirty-four vessels and two thousand six hundred men under Pedro Menendez came upon the scene "with a commission to destroy all the Lutheran French that had dared to settle on soil claimed by his

country." That was the day of the founding of St. Augustine, now the oldest city within the United States. (Ellis, *History of the United States*, Vol. I, p. 88.) Ribault's determination to give battle to the Spanish fleet was frustrated by a violent storm, which lasted several days and drove his ships out to sea. Under cover of this storm Menendez attacked Fort Caroline, after an impassioned speech in which he declared that the French must be destroyed "since they are all Lutherans. . . . Hence our war must be to blood and fire, not only on account of the orders we are under, but they have [also] sought to destroy us that we should not plant our holy religion in these regions, and to establish their own abominable and crazy sect among the Indians, so that, the more promptly we shall punish them, we shall the more speedily do service to our God and our king and comply with our conscience and our duty." The massacre of Fort Caroline occurred on September 20, 1565. Out of two hundred and forty



A Just Punishment.

persons in the Fort, only seventy were spared, according to the Spanish accounts.

Menendez put on board his flagship *El Palayo* "fifteen Lutherans as prisoners whom he was sending home to the Inquisition at Seville. . . . Upon the passage the Lutheran prisoners, with some Levantine sailors, rose upon the Spaniards, killed the commander, and carried the vessel to Denmark. Menendez was much grieved when he ascertained the fate of his favorite galleon a long period afterwards." (Fairbanks, *The Spaniards in Florida*, p. 17.)

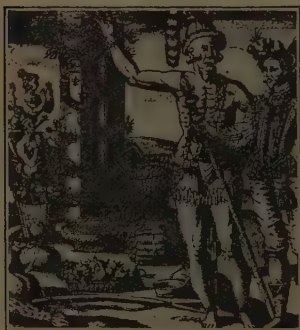
When Ribault's ships returned to shore after the storm, in a much battered condition, Menendez sent a force of his men to meet the French. They were asked by Menendez "if they were Catholics or Lutherans. It was replied they were Lutherans of the new religion; all of which was previously well known to Menendez, for the women and children whom he had spared when he took their Fort [Caroline] had so informed him; and he had found in the fort, when he took it, six trunks filled with books,

well bound and gilt; all of which were of the new sect, and from which they did not say mass, but preached the Lutheran doctrine every evening; all of which books he directed to be burned, not sparing a single one."

The great majority of the shipwrecked Frenchmen, more than three hundred and fifty men, including Ribault himself, were induced by Menendez's ambiguous promises to throw themselves upon his mercy and to surrender their arms, whereupon they were immediately butchered to death. (Account of de Solis, brother-in-law of Menendez, quoted by Fairbanks.)

Ribault went to his death chanting the psalm *Domine, Memento Mei*. Some of the prisoners were hanged on neighboring trees, and this inscription was placed over them: "*No por Francese, sino por Luteranos.*"

"The atrocity of the deed struck all Europe with horror, even in that day." The report of the massacre caused furious indignation in France.



Column Erected at the Mouth of St. John's River to Commemorate the Coming of the French.

This drawing was made in 1564.

But the king was deaf to the appeal for redress on the part of Coligny and the relatives of the murdered men, some of whom belonged to the best families of France. But Dominique de Gourges, "a devout Roman Catholic," fitted out an expedition of three vessels in 1567 and with one hundred picked men and some Indians captured the three forts of the Spaniards near the mouth of the St. John's River, shot down the men, and hung some of them on the very spot where Ribault and his men had met their death; and the inscription was placed above them, burned into the pine wood with a red-hot iron: "I do this not as unto Spaniards nor as to outcasts [some manuscripts read "Maranes," or Moors], but as to traitors, thieves, and murderers."

Thus ended the earliest attempt to found a Protestant colony in North America.

3. Lutherans in Nova Dania, 1619—1620.

For the story of *Ny Danmark* we are indebted to the *Dagbog* (journal) of Jens Eriksen Munck, printed in Copenhagen in 1624 by Henrich Waldkirch. This *Dagbog* is of special interest because it contains the earliest known reference to a Lutheran minister in North America, Rasmus Jensen, of Aarhus, Denmark, who ministered to a group of Lutherans a year before the landing of the Pilgrim Fathers on Plymouth Rock.

Jens Munck, the author of the *Dagbog*, born in 1579, was a seafaring man in the service of King Christian IV of Denmark. Whether the King or Munck first conceived the idea of an expedition to find the much coveted Northwest Passage to the gold and spices of India is still

a moot question. At any rate, the king was much interested in finding this passage and placed two ships at the disposal of the intrepid captain, and on the day of the departure of the flotilla he wrote in his journal: "*Enhjorningen and Lamprenen* sailed on their trip north. May the Almighty give them luck!"

Munck's *Dagbog* bears on the title-page a motto from Sirach (chap. 43, 26): "*Navigantes mare, enarrant ejus pericula.*" From this *Dagbog* we learn the following.

After encountering adverse winds for several days, the voyage continued smoothly. On June 30 the two ships touched Cape Farewell, the southern point of Greenland. Crossing Davis Strait, the explorers landed on Resolution Island at Cape Best, which Munck called after himself



The First Lutheran Settlement in America, on the Shores of Hudson Bay, 1619—1620.

Munckenaes (Munck's Point). Passing through Hudson Strait, they entered the bay where Henry Hudson had met his death nine years before and landed on the west shore early in September. Since the open season in those northern waters was drawing to a close, Captain Munck decided to go into winter quarters on September 7. Going ashore with his crew, he took possession of the land in the name of his king, after the fashion of those days, and called it Nova Dania. The exact location of Munck's winter quarters has been fixed as being at the mouth of the Churchill River, in the present province of Keewatin, Canada. For many years, even after the occupation of the French, the river was known as the Danish River.

In his journal Captain Munck also gives us a crude drawing of this settlement. In the center of the picture we see the two ships riding at anchor in the river. In the foreground is a house, in front of which

we see the captain, distinguished by the sword of authority at his side, giving orders to the men. Some of these are busy felling trees and trimming logs; others are returning from the hunt. In the background some are employed in fishing from a small skiff, and still another group, coming from what seems to be the pastor's hut, is engaged in the sad task of burying one of their comrades under the direction of the chaplain.

During the fall and well into the winter things went fairly well with the ice-bound crew. The men were kept busy at their daily tasks and for a change broke the monotony of their existence by engaging in harmless sports. Says Captain Munck: "The weather was mild, and that the time should not grow tedious, the men practised several games, and those who proved the best players were the most popular."

They also celebrated the church festivals on board the *Enhjorningen*. Munck mentions especially *Mortensdag*, St. Martin's Day (November 10), which they celebrated "as they were wont in Denmark." Concerning the *Juledag* he writes: "The holy Christmas Day we all celebrated and kept holy (as do Christians); had preaching and Communion; and after preaching we offered something to the pastor, according to old custom, each according to his means. Although there was not much money among the crew, nevertheless they gave what they had. Some gave white fox furs for the pastor to line his gown with; but he did not live long thereafter to wear it." This is the simple account given by a simple seafaring man of the first Lutheran Christmas service, the first Lutheran Lord's Supper, and the first offering of Lutheran Christians given in honor of the Child of Bethlehem in America.

The last sentence of the captain's story of that Christmas celebration in the icy North forecasts the gloom that was soon to settle down on that expedition. Scurvy, that dread specter of seamen in former centuries, took hold of the men, and one after the other succumbed. Pastor Jensen found plenty of opportunity to minister to the dying, comfort the survivors, and prepare them for the fate which was in store for most of them. But not for long. On January 23 the pastor, sitting on his cot in his hut, conducted the funeral service over the body of Hans Brock, the ship's mate. It was the last time he could preach to his men; for on February 20, 1620, he, too, was summoned into the presence of his Lord and was laid to rest in the frozen ground of the icy North. Death continued to reap a rich harvest, so that on Good Friday, April 14, only five of the crew remained; one of these was the captain, who exercised his privilege of Christian priesthood by conducting the religious services and reading to his four companions on this day the sermon from their deceased pastor's postil.

In May, 1620, Captain Munck gave what he thought to be his final instructions to his men. For several days he had not been able to take a morsel of food, and he thought his end was near. He solemnly made his will and concluded the document with the words: "Herewith to all the world Good-by, and my soul in the hand of God."

But contrary to expectations the captain slowly regained his health, while two more of his companions fell as victims of the scourge.

Finally in July, 1620, the ice that had held them captive for ten months capitulated before the attacks of the sun, and Captain Munck took the smaller of the two ships, the *Lamprenen*, and with his two surviving sailors boldly launched forth once more upon the deep, arriving in Denmark in September of the same year.

The land he discovered and named Nova Dania was never claimed by Denmark. But fifty years later traces of that brief settlement were found in the neighborhood of the Churchill River by the French explorers.

Reminiscences of Rev. H. F. C. Grupe.

By REV. L. J. SCHWARTZ.

EDITOR'S NOTE.—The material offered in this article covers the early activity of one of our home missionaries. The Rev. H. F. C. Grupe, now residing in Kansas City, Mo., is the senior pastor of our Synod, oldest in years and longest in the Lord's service. The reminiscences were compiled by the author according to the oral narrative of the aged Rev. Grupe himself.

H. F. C. Grupe was born April 6, 1840, in Messenkamp, Hanover, Germany, whence his parents emigrated to America and settled in Chicago, Ill., in 1853, where six years previously the Synod of Missouri, Ohio, and Other States had been organized. Grupe was confirmed in 1854 by the sainted H. Wunder, D.D. Immediately after his confirmation he accompanied Dr. Wunder to St. Louis, where Synod was in session, and was enrolled as student of our Concordia College, then still combined with Concordia Seminary. In St. Louis, Grupe studied four years under Dr. Walther and Professors Biewend, Goenner, Schick, and Saxer. This trip from Chicago to St. Louis, easily made in eight hours to-day, consumed at that time 30 hours and required the use of three railroad lines to Alton, Ill., from where they took boat to St. Louis.

With intense pleasure Grupe recalls these college-days in St. Louis. In company with the sainted Reinke, father of our Deaf-mute Missions, and other men, long ago resting in Jesus, he put his whole heart into his studies. Nor did he neglect his music; he was quite proficient on the flute and was a member of that string band that so often serenaded Walther and the other professors. Sunday was always a red-letter-day, for on Sunday Grupe would go to Old Trinity Church and after services take dinner with Teacher J. Roschke, whose hospitable home was always open to the boy.

When the first vacation, July, 1854, came around, Grupe gladly accepted the invitation of one of his classmates to be his guest at Nauvoo, Ill., about forty miles north of Quincy. Nauvoo was the town founded in 1840 by the Mormons, who were expelled in 1846 after their temple had been destroyed. The ruins were still standing when Grupe visited there.

His visit, however, was cut short. Mother wanted her boy, and the boy wanted mother, and mother-love and homesickness is a combination that will overcome many obstacles and annihilate any distance. Upon the advice of his parents he borrowed \$2.80 to cover the fare from Rock Island, Ill., to Chicago. But how was he to get from Nauvoo to Rock Island? Trusting in Him who always finds a way, he tramped from Nauvoo to Keokuk, Iowa, and there boarded a steamboat bound for

Rock Island. The clerk of the boat soon found him and asked for his ticket. As Grupe could speak very little English at the time, he merely shook his head. The clerk left, but sent the captain of the boat, who again demanded ticket or money. In some way or other Grupe made the captain understand that his whole riches consisted in \$2.80, the exact fare from Rock Island to Chicago, where his mother was anxiously awaiting him. The whole manner, the pleading eyes of the boy, stirred the heart of the captain, and he passed him as "dead-beat" and even bid the steward give the hungry boy a hearty meal. On the final stretch from Rock Island to Chicago the boy again found two Good Samaritans who



Rev. and Mrs. H. F. C. Grupe.

provided him with lunch and protection until he found his parents on North Division Street, on the North Side of Chicago, without any street-car line at the time, Wells Street being merely a plank road.

Grupe's plan had been to take the full theoretical course (six years college and three years seminary) before entering the ministry, but on Dr. Walther's plea he changed his plan. The Doctor showed young Grupe the urgent need of "hurry-up" laborers in God's harvest-field and asked him to finish his studies in the Practical Seminary at Fort Wayne, Ind., thus enabling him to be ready for work in the Lord's vineyard three years earlier than if he had continued in St. Louis. Only reluctantly did Grupe consent, and 1858 found him in Fort Wayne at the feet of Dr. Sihler, Craemer, Fleischmann, and Assistant Professor Stephan, graduating three years later, in 1861, at the beginning of our Civil War. In

July of the same year Grupe was ordained and entered upon his arduous duties as itinerant missionary in and around Durand, Pepin County, Wis., his post-office being Mondovi, Buffalo County.

And what a really difficult time this pioneer of our Synod had in reaching Mondovi! With \$20 in his purse, Grupe, now twenty-one years old, traveled via railroad from Chicago to Prairie du Chien, Wis., where he took a boat up the Mississippi to Alma, which he reached towards night. Mondovi being twenty-five miles inland without railroad or stage, Grupe was obliged to remain overnight in Alma. The hotel-keeper offered to get Grupe some conveyance next morning, but if he could have had an inkling of what was in store for him in the bar-room of this inn, he would have set out immediately for Mondovi. He had hardly taken a seat in the only available room, when a giant farmer entered and asked for two beers; keeping one for himself, he offered the other glass to Grupe, yelling: "Drink, you d— preacher!" When Grupe refused to comply with the request, the farmer, red with rage, emptied the glass on the floor, asked for two more beers, and, cursing, repeated his offer to Grupe. Before he could refuse a second time, the hotel-keeper very energetically signaled him to accept if he would escape cruel treatment. Grupe took the glass and escaped to the outside from the jeering, drinking crowd that had meantime filled the room. It was 1 A. M. before the bar-room was emptied of the drunken crowd and Grupe could creep to bed.

Next morning the surly manager could not, or rather would not, secure a driver to take Grupe to Mondovi; so, loaded with a carpetbag filled with books, he began to foot the twenty-five miles; and although it was a hot July day, he reached Mondovi toward evening. Another five miles brought him to a Lutheran farmer and a willing host. Early next morning the farmer notified as many other farmers as he could reach for miles around to come. At the appointed time 25 adults crowded into the farmer's little room, all happy and thankful for the great privilege of hearing a true Gospel-preacher, the first one many of them had heard since landing in America.

The following Tuesday, Grupe preached in Durand, and the next week found him in Fall Creek, Eau Claire Co., where he organized the first congregation. On these trips he frequently met with, and rode through, bands of Indians, all in an excited and dangerous mood. Only a few months later (1862) these Indians attacked the city of New Ulm, Minn., and massacred all the inhabitants. By the way, this city had been founded by infidel German Turners, who would not permit the establishment of any church.

In January, 1862, Grupe received a letter from Dr. Walther, urging him to go to Winona, Minn., whence a "Macedonian" call had come for a Lutheran preacher, the people thereabouts starving for want of the Bread of Life. Touched by the appeal, Grupe started out on horseback to make the eighty miles, although the ground was covered with deep snow. Shortly before he reached his point of destination, called Frank Hill, an infidel, animated by ferocious hatred of Christ and His Gospel, purposely mis-directed Grupe in order to have him drown. Following the man's directions, Grupe suddenly found himself on ice. In a moment the horse had broken through the ice, and horse and rider were floundering in icy water, and it

was only God's gracious omnipotence that saved the young pastor from a watery grave in Lake Winona.

After further inquiry he found the man who had sent for him, one Mr. A. The day after Grupe's arrival, messengers were sent out in all directions informing the people of the advent of a Lutheran preacher and inviting them to a service to be held the coming Sunday. On Sunday morning Mr. A.'s room was filled with eager souls, hungry for the comforting Gospel, and when Grupe at the close of service offered to come regularly, they accepted with grateful hearts. In March, 1862, he was duly installed by Rev. J. Horst, the nearest brother-pastor, who came from Minneapolis, Minn., 160 miles distant. Grupe immediately began to teach about a dozen children in a 12×16 lean-to, next to the parsonage, a log hut of one room, 16×16. Into this grand parsonage the young pastor soon, in May of the same year, brought a happy bride.

Their furniture in the one-room log parsonage consisted of half a dozen common chairs, a kitchen-stove, a table, and a bed, the melodion doing duty as writing-desk. From the only window in the room the young bride could see many wagons passing, loaded with terror-stricken families that were fleeing from the Indian hordes who had massacred the inhabitants of New Ulm, Minn., and were still on the rampage.

From Frank Hill, or Hart, as it is called to-day, Grupe moved to Silo, where a very unusual happening occurred, *viz.*, the building of a church without the knowledge of the pastor. The people wanted to surprise Grupe, and they certainly succeeded. Two and a half miles from the private dwelling where divine services had so far been held, on a road Grupe had never traveled, his members erected a church 35×20, built altar, pulpit, and benches, and then asked him to dedicate it the following Sunday. Can you imagine a more complete surprise?

Teaching school, visiting the sick, exploring new mission-fields, — six large congregations now flourish where Grupe sowed the good seed, — gave Grupe plenty of work, the best antidote for "the blues." But isolated as he was, it was a special joy when the time for the first pastoral conference came around. It was to be held two hundred miles away, at Henderson, on the Minnesota River. Grupe, with wife and baby, drove seventy-five miles to Red Wing, where Pastor Horst was stationed. Leaving Mrs. Grupe at Red Wing, Grupe and Horst continued on their way to conference, a 125-mile trip over almost impassable roads, where ax and spade were frequently required, the wagon-bed or Mother Earth being their resting-place at night. But they finally reached the hospitable home of Rev. Schultz, in whose log church the conference of ten ministers held sessions. To hold them was surely a test of endurance. No inviting, comfortable seats, but merely rough planks laid across tree-blocks or supports of some kind. The conference began, as such conferences do still, with a divine service, in which Rev. F. C. D. Wyneken, the great missionary patriarch and one of the founders of our Synod, held forth for two hours in a sermon on Gal. 4, 4. This was followed by discussions on church and synodical matters.

What effect did the Civil War, raging at that time between the North and the South, have upon Grupe and his work? Prices of common necessities of life soared sky-high, unroasted coffee, for example, selling for 84 cents, tea for \$2, calico for \$1 a yard, and a common overcoat for \$72.

Grupe had been offered a chaplaincy in the army, with the rank of colonel, and a salary of \$150 a month — quite a temptation for a man who was not getting that much money for a whole year's work. But Grupe declined the chaplaincy. At the beginning of the war Uncle Sam offered every volunteer soldier a bounty of \$250, but later on the draft was introduced, and in 1865 Grupe himself was drafted with twenty-six other men, all heads of families. The drafted men were ordered to Rochester, Minn., to be mustered in, half of the number on Good Friday and the other half on Easter Day. Grupe belonged to the second group. When the first group came to Rochester, the town rang with the glad news that Lee had surrendered and the war was ended. They returned with all speed the next day, everywhere shouting the welcome tidings of peace. And if ever Grupe and his people celebrated a joyous Eastertide, it was the Easter of 1865.

The years 1867 to 1869 found Pastor Grupe in Decatur, Ill., where we now have two large congregations; but in his day matters looked so little promising that one of the elders received Grupe upon his arrival with the words: "Why did you come to Decatur? There is nothing doing here." That would have taken the courage out of many a man, but not out of Grupe. Nothing daunted, he began his work in the name of the Lord and soon had a school of 42 children and an ever-increasing audience. His salary was \$350 a year.

Diary of Paul Henkel,

Pioneer Missionary, 1801.

Translated by PROF. TH. GRAEBNER.

(Continued from last issue.)

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Sunday, the 9th. To-day was a day of fine weather, and we started early. Lost our way and then went in the direction of Richmond. They showed us through the hills until we got back to the road, having lost six miles. We recovered our road at Cumberland Courthouse. Good highway, but no water and no oats. They direct us to a road which takes us to a stingy farmer. There we feed our horse with a little oats. The name of this man was Isabel, and such a one (I think) he is indeed.

About 4 o'clock we reach the James River at Carters Vill. There I found a man whom I knew six years ago in Stanton. A beggar. There we bought some bread and

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had them take us across the James River. Now we are only 45 miles from Richmond, 70 miles below Linch Burg. And now I see how far we have traveled — only 80 miles. Here we turned from our path and journeyed towards the Blue Ridge [*gegen den blauen berg*] and reached the point six miles beyond Carter-Vill. Here I found a Scotchman whom I also knew in Stanton. He had made a stop as train merchant with this innkeeper. Now it was night, and everything looked unfavorable, but we had to stay there. Had to lodge with many The dogs are barking all night; wife sleeps very little and often is frightened. The next morn-

ing (Monday) we started out as early as possible and reached Lavisu County. Lodged in a miserable tavern, the keeper not being at home. During the night a traveler arrived who was acquainted

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with my Solomon. The next day we reached Madison County. There we found many acquaintances who had to attend a drafting for a battalion. There we received what we needed. The acquaintances wanted to take us to an inn. But we refused. Then they brought us wine, more than we could drink. We continued our journey, and when we had gone four miles, we came to M. C. There was joy without measure. The same night we visited his father and mother, an old and helpless couple, the mother paralyzed for three years. That night we rested well and slept until late in the morning. The following day, Wednesday, we traveled onward to our old friend John Hofman. There I found my brother John²⁾ in his school; had some conversation with him and the following day, Ascension Day, preached in the Hofman church on the Gospel. Then I discussed the congregation in

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Gilford County with John. There, in my opinion, he ought to go, and he promised me to visit the place. And so I have gained some hope of gobbling up [*erhaschen*] a schoolmaster for our congregations on Ebert's Creek.

Saturday, the 17th, I was to preach an English sermon at Michael Carpenter's;³⁾ but the weather was too threatening, so that few came. Still I preached, and the few that were there seemed overjoyed, and they prepared a splendid meal for us. — Sunday preached in Hofman Church on Acts 26, 16—18. — A great gathering; but something is wrong, I cannot tell what. I could not gather much joy from the experience. There seemed to be no opening anywhere. Preacher and hearers were cold and indifferent. However, some appeared deeply moved when they bade us farewell.

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Monday. Early in the morning we started out. My wife seems to be seriously ill, complains of severe pains in her chest, cannot eat. Mr. Hofman's sons gathered, and we sang a prayer together at our leave-taking. They seemed to regret it very much, and I certainly am sorry that we must leave my good friend Hofman, who has served so faithfully these many years. Still, we begin our journey over the Blue Ridge [*ueber den blauen berg*]. Mr. Gottfried Jaeger's daughter Anna I should liked to have seen. Even seven years ago she made the impression of a person desiring salvation [*eine suchende Creatur*]. She was unable to attend on Sunday, and we had already left [when she came]. She rode after us and after three miles caught up with us. "Oh, how sorry," she said, "that I am so late! But here on the road we cannot stop; the mistress complains, and I must leave." So Anna turns back with tears

2) Paul Henkel had a brother John, who was minister in Virginia.

3) A Lutheran family of the Revolutionary period in Virginia.

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after she had given me a letter for her brother in Woodstock. We continued our drive until noon, unhitched the horse, gave him fodder, and took a bite to eat. My wife complains of violent gripping and pulling all over her body, and when we examined her, it was found that she was full of red spots and perceptible eruptions. With it all a continuous fever. Now we continued at top speed over a very stony road. Arriving at the bottom of the mountain, I notice that the axle on our buggy [*an unserer Schaesse* = chaise] was bent. It is made entirely of iron; nevertheless, when I examine it, it is broken half through. Misery! [*O weh!*] there were still four miles to our friend Martin Schenk on the other side of the mountain. My wife is so sick that she can hardly sit up, but our wagon

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held together until we were over the mountain; when we still had about a mile to Mr. Schenk, it collapsed. Now we had to go afoot. But we were made happy to notice that our arrival was very welcome. (Young Schenk and his wife I confirmed thirteen years ago.) The poor woman was scared when she first saw us, could hardly speak. They imagined that North Carolina is so very far away; as if one could never come back when once there. Yes, she told me the next morning that it seemed to her as if some one had risen from the dead. Young Schenk took a horse and a sled and brought our baggage to the house when the moon was up. I found that my wife had become very ill. Our hostess was busy to do this and that,

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but she remained sick all night. The next morning we thought that she must be suffering of nettle-rash [*Wirbelsucht*], and hence we scattered flour over her and kept her in bed until breakfast, when she appeared improved.

Young Schenk and his brother-in-law repaired the axle and at 10 o'clock we again were on our way. At 5 o'clock we arrived at New Market.⁴⁾ We found our children and neighbors in good health. — The 19th of May, 1801. The next Sunday was Pentecost, and I preached in the town. I had my former neighbors among the audience, and through curiosity some of the so-called Mennonists [*Mennonites*] and people of other religious connections were present. My son,⁵⁾

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the physician, tells me that since he and young John Zirbel have been serving as elders, they had to deal much with such people. Hence he desired me to explain the nature of Baptism to these folk. As result I noticed surprise on many features. — In the afternoon I preached to the English and had an attentive audience. That same week I visited many of my former congregations. I found that, though I had labored with much weakness some fifteen years, my work had not been entirely in vain. Some expressed their great joy at seeing me in their midst once more, and they gave me reason to hope that the Lord had performed His work in them. — After I had visited some and had

4) Paul Henkel's chief field of labors. See introducing remarks.

5) Solomon.

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investigated the state of their souls, I returned to New Market and preached again on the following Sunday. This was the Gospel regarding regeneration. Again I found opportunity to speak of Baptism and the Lord's Supper. In this manner some of the poor Philistines were moved to take the matter under advisement. Some of the so-called Lutherans who had married heathen women and who had been led astray by them were almost prompted to have their children baptized and would surely have done this if they could have persuaded their women.

In the afternoon I preached in Raeder's church, six miles from New Market, a church in which I had preached many years ago. Here I found only a small gathering, but an attentive one, and I returned to New Market. The following week I made a journey to Winchester⁶⁾ and visited here and there my earlier

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acquaintances and strengthened those among them who appeared to regard seriously the salvation of their souls. I found some such of whom I have never had dared to hope that a work was being performed within them, and this gave me much pleasure. A certain man in Millerstadt,⁷⁾ with whom I had had correspondence, I visited and found him very diligent in the exercise of piety. His poor wife, however, whom I regarded as a person earnestly seeking salvation, is in very ill health and looks to me as though she would not long remain in this world. With much compassion I had to gaze upon the poor woman. Her heart was broken through the wild life of her father, who, a widower, lived with them. Now she is worried about her children, who are all quite young and whom she now must leave. Her comfort is this, that she regards her husband as a diligent and pious man. That night I sojourned with Rev. Hofman and had a delightful time. The next day I traveled as far as Neustadt.

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At my arrival I was in good spirits and entertained the hope that I should have opportunity to comfort my former hostess, a poor, afflicted soul, eager for salvation. The man was overjoyed at my arrival, but seemed quite sorrowful and ill at ease. I was just about to ask him where the hostess was keeping herself, when he anticipated me, "You surely have heard that my wife has passed away." I was shocked at this bit of news. "O thou good soul, has the Savior called thee?" — I could not hold back my tears. But the dearest children the Lord likes to have with Him. — The next morning my journey took me through to Winchester. I visited Pastor Streit. I delivered an evening address in the illuminated church. A good audience; however, I felt quite ill and unfit; but I had to do my best. The next day I started on my return trip. Preached several times on the journey. I had with me

6) Served since 1785 by Christian Streit, mentioned on page 27 of this diary.

7) = Woodstock. See A. L. Graebner, *Gesch.*, Vol. I, p. 607.

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my Solomon's sister-in-law. She desired to know where her Rebecca had gone and intends to live with her for a while. I had much delight during the progress of this journey. — I paid a visit to Solomon's church on the following Friday, where I had preached Pentecost Monday. But my God, how Satan is able to influence the actions of men! Many a year I had ministered to this congregation, have been a servant of servants, tried in every possible manner to edify the congregation, but the ingratitude against God and teacher is here very plainly to be observed.

Here ends the diary.

Pages 30—33 contain a Formula of Baptism (German).

Pages 34—36 a Latin hymn.

Pages 36 and 37 jottings of sermon texts, August 9—12, 1801.

Pages 38—40 are blank.

Pages 41—42 contain records of births.

Page 43: Sermon outline on Mark 1, 15.

Page 44: Memorandum of copies of catechism which the writer had promised to get for his parishioners, 26 in all.

Donations Received by Concordia Historical Institute.

From March 1 to June 1, 1928.

From Dr. L. Fuerbringer: A Bible consisting of the Hebrew Old Testament and the Greek New Testament, including dictionary for both languages (all in one volume). This interesting old Bible is believed to have been the working desk-copy used by Dr. Walther in his study. It bears an inscription indicating that it was presented to Walther by the sainted F. C. D. Wyneken. One of the students of Concordia Seminary purchased this volume at the auction for 5 cents. Afterwards he noticed the names of Walther and Wyneken on the fly-leaf and concluded correctly that it had some historical value and turned it over to Dr. Fuerbringer.

From Dr. L. Fuerbringer: An old English Bible printed in Philadelphia in 1813. This Bible is unique in that it contains the Apocryphal Books. In 1836 it was forbidden to print the Apocrypha in English Bibles.

From Rev. C. A. Germann, of Utica, N. Y.: A book of sermon outlines by the Rev. E. G. W. Keyl and also a collection of portraits of the Reformation period gathered by E. G. W. Keyl.

From Rev. C. D. Gries, of Antigo, Wis.: A number of drawings of the monument placed at the spot where Luther was taken captive after the Reichstag at Worms. These drawings had been made by the sainted Mr. C. H. Gries during a visit in Germany in 1869. Also a death mask of Martin Luther, which seems to be a very excellent reproduction.

Rev. E. F. Brand, of Pittsburgh: The charter of the old Concordia Synod of Pennsylvania and Other States. This synod was organized in 1884 after the Predestinarian controversy.

From Curator Heintze: Printed minutes of the organization meeting of the Concordia Synod of Virginia in 1868. W. G. P.

Business Transactions of the Board of Directors.

From March 1 to June 1, 1928.

March 20.—The subscription price of the *QUARTERLY* for non-members was set at 25 cents the copy, \$1.00 per annum.

April 17.—It was resolved to ask Rev. A. R. Kretzmann, of Chicago, to represent the cause of the Institute at the convention of the Northern Illinois District; Dr. P. E. Kretzmann, at the conventions of the South Dakota, North Wisconsin, and Ontario Districts; and Professor Th. Graebner, at the convention of the Synodical Conference.

The editors of the *QUARTERLY* are a Committee on Publicity for the District conventions during the year.

The editors of the *Lutheran Witness* and the *Lutheraner* were requested to place a notice in their periodicals asking for old congregational and conference records, etc., for the purpose of cataloging them.

May 22.—In connection with an offer to sell certain antiquities to the Institute it was resolved that the Institute is not in position to purchase such historical articles, but will appreciate the loan of them by the owners and will promise proper care while they are in the Institute's possession.

W. G. P.

List of Concordia Historical Institute Memberships.

From March 1 to June 1, 1928.

LIFE MEMBERSHIP.

27. Mr. William Schlake, Chicago, Ill.; 28. Mr. Fred W. Overbeck, New York, N. Y.; 29. Mr. Theo. Fathauer, 435 Surf St., Chicago, Ill.
(No New Sustaining Memberships.)

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Renewals.

When this issue of the *QUARTERLY* reaches our readers, the membership renewals of many will be due. The Financial Secretary of the Institute will notify every member of the expiration of his membership promptly. May we cordially urge all to send in their renewal fees at once? Ready cooperation in this respect will mean a saving of time and expense in our office.

W. G. P.

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Literary contributions bearing on the history of the Lutheran Church, particularly of the synods comprising the Synodical Conference of North America, should be submitted to the Managing Editor, Prof. W. G. Polack, 801 De Mun Ave., St. Louis, Mo.